Christian Register.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——*Luke* xii, 57.

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POETRY.

HUNDRED AND THIRD PSALM.

The Eclectic Review of February, contains a notice of a work by Emily Taylor, entitled, "Poetical Illustrations of Passages of Scripture."—The version of the 103d Psalm, as given in this work, is extracted with the following remarks.

The "Poetical Illustrations of Passages of Scripture" possesses a very high degree of merit. Indeed, we have not lately met with a volume of sacred poetry that has so much gratified us. In our last number, we had occasion to remark on the singular want of success which has attended the numerous attempts, some of them by our best poets, to give a metrical form to the translation of the Psalms; notwithstanding which, we maintained the practicability of preserving, inviolate, the simplicity of expression and sacred dignity characteristic of the original, in a lyrical version. Had the present volume then been in our hands, we need not, we think, have gone any further for an illustration of our remarks, but might have referred to the following version of the CIIId Psalm, as a happy specimen—we were going to say, an almost perfect specimen, from its very simplicity—of what such poems should be. It is not, indeed, complete, because several of the verses of the Psalm are passed over; but, in point of closeness, without servility, propriety of diction, and spirit, it leaves little to wish for.

"PSALM CIII.

"O Bless the Lord, my soul! O bless the Lord!
Let all that is within me bless his name!
Bless him, my soul; forget not to record
His mercies who sustains thy feeble frame:
Who thy diseases heals,
Who for thy frailty feels,
And crowns thy life with good—O bless his holy name!

"Jehovah is a God of MERCY still;
No long-retained anger will he hide;
Nor does his hand the unerring measure fill
Of wrath for us; nor will he always chide:
Behold, where o'er thy head
The lofty heavens are spread—
Thus far beyond thy thought his mercy reaches wide.

"And as the east diverges from the west,
So far the memory of our sins he casts;
Like a kind father, in whose pitying breast
Love for his suffering children always lasts;
Remembering what we are,
And that the flower most fair,
Emblem of mortal life, droops at the passing blasts.

"Thus ever, evermore, thy mercy, Lord,
On those who fear thee doth delight to rest;
And children's children round the world record
How they that keep thy sacred laws are blest.
Thou hast prepar'd thy throne,
And from the heavens look'st down,
And waiting angels stand to know thy high behest.

"O bless the Lord, ye seraphs! that fulfil
His least commandment, hearkening to his word!
O bless the Lord, bright agents of his will,
Whose souls harmonious move in sweet accord!
Creatures of earth or air,
Your Maker's praise declare!
O more than all, my soul, bless thou the Holy Lord."

RELIGIOUS INTELLIGENCE.

CHRISTIAN DENOMINATION

IN THE UNITED STATES.

We have repeatedly noticed the rapid spread and increase of the *Christian denomination*. For the more full information of our readers, we give the following official document respecting this class of Christians, from the last number of the *Christian Examiner*. We regret that the length of the article obliges us to give only a part of it the present week.

New York, January 30th, 1827.

MR. SMALLFIELD,

The United States General Christian Conference, which was holden at Windham, Connecticut, on the first of September last, were sorry to learn that the contemplated correspondence between the Christian denomination in the United States of America, and the General Baptists of England, had been wholly neglected on the part of our Corresponding Committee, and that the letters from yourself, as the Corresponding Secretary of your brethren, had miscarried. The Conference are desirous that the contemplated correspondence should be carried into effect, and, as an evidence of the sincerity of their profession, appointed the Rev. Mr. Jones of Salem, Mass. the Rev. Mr. Badger of Mendon, N. Y. and myself, a corresponding committee to accomplish the desirable object. The committee have met, and appointed me their corresponding secretary, with instructions to write to you before the sitting of your General Assembly in April next; in whose name I now make the following communication.

The Christian Denomination having been the last that has risen in the world, which has come to any note or respectability, is probably the least known both at home and abroad, of all the religious sects at the present day. Consequently, the generality of writers who have condescended to notice us, have usually given an erroneous and confused account of our character, faith, and numbers. The obscurity of the Christian denomination, of which I speak, has originated from a number of causes, the principal of which, however, are the manner of our rise, and the means by which we have spread ourselves, and our views of divine truth. We have had no Luther, no Calvin, no Fox, no Wesley, who has headed a party of Christians and been recognised as a master among us, and whose fame has been celebrated as a founder of a new sect. Neither have we had any Council, Synod, General Assembly, or Conference to frame articles of faith separate from the Scriptures, to impose upon the consciences of our brethren, and bind the disciples of Christ, who has said *call no man master on earth*.

The rise and progress of the Christian denomination have been attended with many peculiar characteristics. As I have already intimated, no individual is recognised as the founder of a new sect, as has formerly been the case among other denominations of Christians. Many individuals in different parts of the United States, about the same time, became dissatisfied with that sectarian spirit, which seems to be the ruling and governing principle of most of the Christian sects of the present day, and likewise with the principles upon which they acted as religious bodies. It appeared to us that all the various sects had greatly departed from the *simplicity that is in Christ*, and from that spirit of *love* and *union*, which our blessed Lord had so earnestly and frequently inculcated upon all his disciples in every age, and which constitute the very essence of Christianity; that they, moreover, by introducing *force* instead of *choice*, as a principle of action in religious bodies, had violated the rights of conscience, invaded the prerogatives of the King of Heaven, and divided and scattered the flock of Christ. We farther saw that, in carrying on and maintaining this sectarian and theological warfare between different parties of Christians, many unhallowed weapons were employed, many false and erroneous statements made to excite prejudice against each other, much time and money wasted that might be better employed, and many unchristian tempers cherished and nourished; that in many instances professors of different parties, instead of uniting their efforts to reform the wicked and diffuse the blessings of the gospel through the destitute parts of our country, were contending about the *mint*, *anise* and *cumin* of religion, and wasting all their strength to no purpose.

Under these circumstances many individuals, becoming dissatisfied with the movements of sectarian bodies, withdrew from different sectarian denominations, and formed themselves into independent churches on the principles of Christian liberty. In New England we first separated from the Calvinistic Baptists. As soon as it was understood that a separation had actually taken place, and a new denomination been instituted upon liberal principles, a number of large churches of the Calvinistic Baptists declared themselves independent of the Baptist Association, and united with the new party. Many new churches were constituted in a very short time. The doors of the meeting-houses of the Free-will and Six-principle Baptists were all thrown open to the ministers of the new sect, and at first it was expected they would all be amalgamated into one body. This, however, has not fully taken place as yet, although a friendly intercourse is still cultivated among us.

The principles upon which the new churches were constituted were the following: The scriptures of truth were to be the only rule of faith and practice, and each individual to be left at liberty to search the divine records, and exercise and enjoy the inalienable right of private judgment, both as it relates to doctrine and practice; and no individual member to be subject to the loss of church fellowship, so long as he lived a life of piety and devotion, on account of his sincere and conscientious belief. No one was to be subject to discipline and church censure but for immoral conduct. The name Christian should be taken to the exclusion of all sectarian names, as the most proper appellation to designate the body and its members. The only test of admission to the membership of a church, should be a personal profession of the Christian religion, accompanied with an evidence of sincerity and piety and a determination to walk according to the divine rule. Each church to be considered an independent body, possessed of supreme authority to regulate and govern its internal affairs.

The topics on which we dwelt most in our preaching, were the excellency and sufficiency of the scriptures as a rule of faith and practice. We contrasted the scriptures with human creeds and formularies of faith, giving the bible the preference, which we claimed as our only and all-sufficient rule. We insisted upon the rights of private judgment, which no man had power to alienate, and denied that any man or body of men whatever had any right to impose his or their sentiments upon another. We insisted upon the absolute necessity of personal religion, of holiness of heart and purity of life; and that sinful and wicked men must become holy and pure by a change of heart and conduct, before they could be regarded as the proper subjects of the kingdom of heaven. We portrayed the evil effects of sectarianism, its bad moral influence upon society, and its chilling and withering effects upon vital religion. We asserted that we had seen and felt these things, and, from a conviction of its evil tendencies, had renounced it; that we had dropped every name but that of Christian, and extended our love, charity, and Christian fellowship *to all who lived godly in Christ Jesus*. It was our constant theme,

"Let names, and sects, and parties fall,
And Jesus Christ be all in all."

We maintained that our churches were established upon those broad and liberal principles inculcated in the New Testament; that they were open to the reception of all sincere and devoted Christians; that we laid more stress upon the virtue of the character, than upon a speculative belief in this or that doctrine; and herein lay the most important distinction between the Christian denomination and other sects; for they preferred a correct belief in speculative points to evangelical piety and morality. We asserted that the principles upon which we acted were peculiarly favorable to the formation of a deep and thorough piety, as they threw open the heart to expansive benevolence and inculcated Christian charity, and that these were the only principles upon which all Christians could be cemented together in union and brotherly love. We furthermore proved that the uniformity of sentiment, so much contended for by the different sects as the only ground of union among Christians, existed merely in profession; that no such uniformity had ever existed in the church of Rome, for she had always been fermented by divisions and discordant sentiments; and that no uniformity of sentiment, strictly speaking, existed in the discordant sects around us. We also maintained, from the nature and constitution of man, the diversity of their capacities, the habits of thinking and different modes of education, that a diversity of sentiment would be entertained by different Christians on the subject of religion, as well as on all other subjects, and, consequently, the only way of preserving union among Christians is by keeping *the unity of the spirit in the bond of peace*. We accordingly inculcated, in our own societies, charity, forbearance, and brotherly love.

These topics, with their connexions and dependencies, were dwelt upon with interest and zeal in our public discourses; and, as we preached altogether extempore, the effect produced was similar to that of the celebrated Whitfield, Wesley, and their associates, at the commencement of Methodism. These principles we dissemmated, not so much by our writings as by our personal labors. And as all ministers travelled more or less, and many devoted the whole of their time to travelling and preaching *the word of the kingdom*, there was a rapid diffusion of our sentiments through the country, and an astonishing increase of our numbers. The Lord has been with us and multiplied us, and spread us over the face of the new world.

We last week briefly stated the fact of the formation of an Association at Portsmouth, N. H. on the plan of the American Unitarian Association, and auxiliary to it. A friend has forwarded a more detailed account of the Association, which we have much pleasure in publishing, as an example and encouragement to others who wish well to the cause of Christian truth, and who are seeking the best means of diffusing its light and blessings.

A meeting of a large number of gentlemen was holden at the Court House on Saturday evening, the 26th ult. and by adjournment, on the 2d inst. agreeable to public notice, for the purpose of forming an auxilliary to the American Unitarian Association.

Samuel Hale, Esq. was chosen Moderator; the meeting was opened with prayer by the Rev. Moses Howe, and at the adjournment by the Rev. Dr. Parker. After the object of the meeting had been stated from the chair, the meeting was addressed by several gentlemen, explaining the design, and enforcing the importance of the society proposed to be established. It was then voted that it was expedient to establish an association, to be called the "Portsmouth Association, Auxiliary to the American Unitarian Association." A Constitution was adopted, and the following officers chosen for the ensuing year.

Thomas Sheafe, Esq. *President*,
Dr. Charles A. Cheever, *Secretary*,
Mr. Stephen H. Simes, *Treasurer*,
Rev. Nathan Parker,
Rev. Moses How,
Mr. Daniel Taylor,
Wm. H. Y. Hackett, Esq. } *Directors*,
Mr. J. F. Shores, *Agent of the Depository for Tracts*.

The purposes of the society, to which the one now formed is auxiliary, are to collect and diffuse information respecting the state of Unitarian Christianity in our country. To publish and distribute books and tracts containing correct views of religion, in such form and at such price, as will afford all an opportunity of becoming acquainted with Christian truth; and, in general, to adopt such measures as may hereafter seem expedient, to advance the interests of pure Christianity.

The publication of tracts is one of the chief subjects of attention with the Directors of the Association. Their tracts will contain candid and dispassionate discussions of religious opinions; their character will be Unitarian and anti-calvinistic; but it is hoped that they will present nothing that shall offend an impartial and serious inquirer.

An annual contribution of one dollar constitutes a member of the association, and he is entitled to one copy of each tract published during the year. A subscription of $30 constitutes a person member for life.

The constitution of the society is left at the Depository, (Mr. James F. Shores's Bookstore,) where gentlemen in town, or in the vicinity, wishing to become members, can call and subscribe the same, and obtain the tracts already published, and may receive the future numbers as issued from the press.

ENGLISH JEWS' SOCIETY. The Eighteenth Report of the London Jews' Society, contains the following account of the publications of the Society.

Of the Holy Scriptures entire, rather more than 2000 copies have been sent out; and of Tracts, containing distinct books of the Bible, either together or separate, about 4000. Of English Tracts, about 131,000 have been circulated; and of Hebrew and German-Hebrew, about 19,000 have been forwarded to the various foreign stations. In addition to these, about 15,000 have been printed in Holland and Germany at the expense of the society, and circulated there.

The new edition of the whole Scriptures of the Old and New Testament in Hebrew, mentioned in the last report as undertaken by the committee, is in progress; and no pains will be spared to render it complete: some parts of it will be published early in the ensuing summer. Your committee have also to report, that, in consequence of the pressing necessity which exists for a translation of the Old-Testament Scriptures into Judeo-Polish, they have consented to the proposal of the Rev. A. M'Caul to employ himself in effecting that work, and have undertaken to print it when finished; and they feel assured, that the circulation of the whole Scriptures among at least 500,000 Jews and Jewesses in Poland, who cannot understand the Biblical Hebrew, will be a sufficient guarantee for the support of the friends of Israel to enable them to fulfil their engagement: the Five Books of Moses are daily expected, when they will be immediately put to press.

ORIGINAL COMMUNICATION.

FOR THE CHRISTIAN REGISTER.

RELIGIOUS AMUSEMENT.

The love of pleasure is natural to man, as it is an element in the constitution of all animated beings. Of the grosser or more sensual forms of it, which we participate with the brute creation, we would not now speak; but we would distinguish from them, those mental occupations, peculiar to the human race, distinctly known by the name of *amusement*. The love of *amusement* is seen in more or less refined forms, pervading all classes of men, savage and civilized; and when indulged in a manner or degree, which enervates the character, or leads to the neglect of moral and social duties, is justly reprobated by the serious Christian.

There is a mode, however, in which many moral, and even religious persons pursue the gratification of this propensity, which, although it cannot be considered sinful in itself, or injurious in its effects, is yet, on many accounts, to be disapproved. There are those, by whom the most regular attention is given, from principle, to the business of their professions, and to all their positive religious, civil and domestic duties, even when these duties are either in themselves uninteresting, or so arduous as to require some personal sacrifices, who have no scruple in employing those seasons, to which they apply the term *leisure*, in occupations which have no other aim or character, than that of simple amusement, which do not propose any object ulterior to the enjoyments of the passing hour. And this is not because there are no pursuits of a more improving nature, in which they might be engaged;—not because, in this world of error, and misery and sin, there are no labors for the hand of beneficence to perform; nor because they are precluded by their situation, character or circumstances, from participating in the work of human melioration. No, the slightest engagements of domestic or social recreation, such as would be unhesitatingly abandoned for the calls of business, or any positive duty, are thought sufficient apologies for the neglect of occasions of religious improvement, or benevolent consultation, to which they may be invited. Men surround us, of a highly intellectual and moral character, whose purses are open to aid us in any benevolent project, and whose hearts are warm with good wishes for its success, but who cannot, by any form or urgency of invitation, be induced to attend on meetings designed for deliberation upon it; or to give to any active part, in its conduct, a portion of that time which is wasted in public or private amusement.

Applying this general preference of the entertaining to the improving, particularly to the subject of religion; we are called to notice effects from it, which are truly melancholy, and which almost seem to authorize those unjust condemnations of human character, which are but too naturally inferred from the apparent religious indifference which this love of amusement produces.—We say the phenomenon is a melancholy one, that in a community sustaining, (we think deservedly,) the character of an intellectual and religious one; its streets and fields of parade are seen to teem with assembled multitudes, to witness, or participate in military or political parades; its civil halls and churches are thronged with the auditors of a popular orator; and its theatres cannot contain the assemblies called by the appearance of a distinguished actor,—while the voice of the minister, pouring forth the solemn exhortations of the Gospel, is often re-echoed from deserted pews. An exhibition of personal dexterity; an automaton, a concert, or a collection of paintings, have power to call round them in crowds, not only the gay and the voluptuous, but the professors of religion, and the examples of piety; while you look with mortification round the half empty apartment, where you expected to witness the mingling of private unostentatious devotion.

And even where the attention and affections are much given to religion, and its exercises, (as in truth they are by many with us,) how common is it, to perceive almost exclusive selection made of those occasions, which serve to gratify intellectual taste, rather than those which afford opportunity for devout co-operation. Thus the eloquent preacher, putting forth his strength on peculiar occasions, will fascinate and rivet the attention of a numerous congregation; while the equally devout minister, who exhibits no gifts, but those of piety and truth, is half abandoned, and almost entirely unlistened to. This we call the love of Religious Amusement, and assert that it exists to a great and reprehensible extent in our community; and the truth is thus boldly and plainly spoken, that Christians, who value their religious advancement and character, may seriously examine their minds, and ascertain how far they are impelled in their religious pursuits by this inferior passion.

But Christians say, that they leave one church and resort to another, offering more attractions; and that they flock to extraordinary exhibitions of pulpit eloquence, not from mere curiosity; but from a desire to have their hearts more warmed, and their religious feelings more excited, than they find is done by the ordinary exercises of religion. Their attention escapes from the labored prayer, and the dull discourse, and unintentionally wanders among the intruding events of the world; and it requires the impulse of superior power from without, to call and fix it to the desired impressions of devotion.

But we would solemnly ask, if this argument does not overlook the true principle of public worship; which is not that of a passive reception of religious influences from another, but an opportunity of sympathetic junction to them of our own active devotional services. The chief purpose of social worship is prayer and praise; in which we may unite with fervor, when piety leads, even when talent and eloquence are absent; and the purpose of the discourses from the pulpit is instruction, and not amusement and excitement; and however the mind may be elevated and delighted by the appeals which the tongue of eloquence makes to it, there is reason to fear that more of the gratification of taste and feeling, than instruction of the understanding, is derived from them; and that the love of religious amusement has an unperceived influence on the motives, which are supposed to consist solely in desires of religious improvement.

Another form in which the love of religious amusement shews itself, is in a fondness for religious speculation. There are those whose religion, it is to be feared, is more in the head than in the heart; whose religious feelings, if they exist at all, are not easily excited; who join with reluctance or indifference in services exclusively devotional, but who are sensibly alive to all the excitements of controversy, and anxiously curious on every historical incident, or scientific fact, by which the Christian narratives or doctrines can be explained; and can dwell with deep and sustained interest on those mysteries of nature and providence, which revelation has left to the unsatisfied and untiring investigations of men. We forbear to cite other instances; the principle, when understood, may be easily perceived where it operates, and we close by remarking that we do not mean to condemn it entirely. The love of amusement is a property or passion implanted by our Creator for wise purposes: we would not eradicate it, but we would urge Christians to such a watchfulness over themselves, and such a regula-

tion of this disposition, as to make it subservient only to such purposes of beneficent utility, and religious improvement, as will invest it with a new character. Our pleasures are dependent on our habits; and it will doubtless be found, on sufficient trial, that useful and improving occupations, if steadily pursued, will ultimately become the most interesting, and should it be otherwise, an exclusive self-devotion to them, would still be a noble self-denial of the disinterested and high-minded Christian. B.

CHRISTIAN REGISTER.

BOSTON, SATURDAY, JUNE 23, 1827.

By the late arrivals we have received our files of English periodicals. It appears, by the Monthly Repository, that the Dissenters are pursuing with great zeal, activity, and perseverance their long-cherished plan of obtaining relief from the oppressive influence of *Corporation and Test Acts*. A general meeting was held on the 28th of March, composed of deputations from the general body of the clergy of the dissenting denominations,—from the Protestant Society for the Protection of Religious Liberty, and from the Unitarian Association. The purpose of the meeting was, the "discussing in common the course to be pursued," in effecting the great object in view. Great unanimity prevailed, and resolutions submitted by Mr. Bowring were passed, by which it was determined to bring the subject of Corporation and Test Acts immediately before Parliament; and that, in order to arrange the best mode of conducting the application, an interview should be had between several distinguished members of both houses of Parliament, and a deputation from the meeting. A deputation from each of the different dissenting interests was appointed. The proposed interview was held April 6. Lord Holland, Lord Nugent, and Lord John Russell, with seven other members of Parliament, were present. It was agreed that Lord John Russell should undertake their cause. On the same evening Lord Russell gave notice to the House of Commons that on the 7th of June he should make his motion on the subject of Corporation and Test Acts.

The particular disability complained of, and which it is the object of the Dissenters to remove, may be learnt from the following extract from the form of petition agreed on by the Unitarian Association:

"By the operation of certain acts passed in the reign of Charles the Second, and commonly called the *Corporation and Test Acts*, all persons are excluded, under heavy penalties, from the magistracy, from corporations, and from every place of trust or command under his Majesty, who shall not qualify themselves by professing their conformity with the Church of England, so far as to receive the sacrament of the Lord's supper according to its usages."

The whole petition is well drawn up, and contains a direct and uncompromising assertion of their Christian and civil rights.—Well-concerted measures are taken to promote the success of the petition.

It seems, by the following paragraph from the Repository, that the late change in the Ministry is considered a very auspicious circumstance, and that the final success of the petition is looked for with considerable confidence.

"It is not a little singular that the apparent triumph of bigotry and intolerance, recorded in our last number, [the defeat of the Catholic Emancipation Bill,] should be so soon followed by the total discomfiture of the whole party which directed it, and an avowal of the incompetence of their principles to be the foundation of any government in this country. The extent to which the result of this reaction will be favorable to more liberal views, is necessarily, while we write, uncertain; but one thing at least is plain, that the change must be productive of great good."

The necessary and ultimate connexion of civil and religious liberty, very naturally leads the writer of the above paragraph from the Repository to express his gratification at the defeat of the late efforts of intolerance and tyranny in France. We allude to the following paragraph, which accompanies the one given above.

"In France, at the same moment, public opinion has achieved a noble triumph; of the more importance to her, because it is the first in which principle and justice have fairly fought and won a battle through regular and constitutional means. The law enslaving the Press has, after a long and obstinate attempt to carry it through the Chambers, been precipitately withdrawn by those who sent it; and it is difficult to conceive either that such an attempt can be renewed, or that the triumph of the principle of resistance to oppression can end there. It will be a happy day for France, when she is satisfied that her constitutional checks upon power sympathize with the interests of the people, and can be safely relied on as the guardians of well-regulated and defined liberty."

From present appearances we cannot but augur well for the prospects of general liberty in the old world. The great efforts, making by the resuscitated order of the Jesuits, morally to enslave and darken the world, may, for a time, oppose some obstacle to the progress of light and of liberal principles; but the prevalent jealousy of this order, which exists all over Europe, will prove, we trust, an effectual barrier against the extension of their corrupt principles and withering influence.

Whether liberal principles, especially in respect to religion, are on the whole making progress in our own country, some have been led to doubt. For ourselves we have no doubt on the subject; for we do not consider, as some do, that the increase of the ministers of any sect, or even of the busy and active advocates of narrow and exclusive principles, is any fair test of the progress of free and independent thought and belief in the minds of the great mass of the community. Very many there are among our influential laymen who *think right*, but who do not yet *speak out*; who are not disposed, till duty strongly calls them to it, to jeopardize, perhaps their domestic peace, certainly their general influence in their town and neighborhood, by the avowal and defence of principles which the community around them have been assiduously taught to consider as in the highest degree erroneous and destructive. Such men are undoubtedly increasing, whilst the odium attached to an avowal of their principles, is daily lessening.

Let it not however be inferred from these remarks, that we consider our security such as will justify any relaxation of the most active and energetic measures for the inculcation and defence of truth. An order of men exists among us, who, though not, we hope, so unprincipled, are yet as active and persevering, as wily and as aspiring, as ever the obnoxious order of the Jesuits were or could be—an order of men in whose attachment to genuine liberty we have no confidence, inasmuch as they are aiming to stifle its tenderest and most sacred principles, in their unhallowed attempts at dominion over conscience.

What lover of his country—what lover of the noble and generous principles of Christian liberty, which were the polar star of all the efforts of our puritan fathers—and in fine, what friend to the moral progress and exaltation of the generations of his kindred that are to come after him,—can look without apprehension on the systematic and unceasing efforts that are making throughout New England, to bend and bow the free and unshackled spirits of our children and youth to the yoke of Calvinistic oppression?

We regard with much interest the establishment of *Sunday Schools*, and of Juvenile Libraries; and will cheerfully lend all our feeble influence to promote their extension and influence on broad and liberal principles. But when made, as we solemnly believe they are, by the travelling efforts of the Sunday School Union, (who are spread all over the land,) a cloak of measures for the advancement of sectarian and party influence, we deem it time to sound the alarm, that the number of those, who, to their grief, are already entrapped by these wiles, may not be increased. If these apprehensions are unfounded, the result will show it. If they are not so, the true subject of complaint will be that the caution was not given before.

Are not the clergy and intelligent laymen of our towns competent to establish and manage their own Sunday Schools, and select their own school books, presents and libraries? Why are they then, with unbecoming and disgusting assurance, urged against their wishes, to subscribe to regulations which require them to receive their books from the Depository in Hanover street?

We trust that the clergy and influential men of parishes, where these agents are so lavish of their unasked and undesired counsels, will have the discernment to perceive the snare, and the fortitude to say *no* to the importunities of those who are thus seeking to shackle the free minds of themselves and posterity.

SUPPRESSION OF INTEMPERANCE. We lately gave an account of the proceedings of the Massachusetts Medical Society, relative to the suppression of intemperance, and to the means, within their own reach, for lessening the prevalence of this odious and destructive vice.

We are happy to observe, that the Western District of the Medical Society of New-Hampshire, have, at a late meeting at Keene, passed similar resolutions to those lately passed by the Mass. Med. Society. There has been no period when the public mind has been so thoroughly awakened to a view of the enormity and destructive effects of this vice. It behoves every virtuous citizen to do something toward keeping this sentiment alive and in action. Its influence has already proved salutary, and if good men are faithful to their duty, this favorable influence must increase, and a happy progress be made toward a remedy of this disgraceful, all-destroying indulgence.

The Monthly Repository furnishes intelligence of the anniversary meetings of several of the District Unitarian Associations.

The fifth half-yearly General Meeting of the *Somerset, Gloucester, and Wilts Unitarian Association* was held at Marshfield, on the 13th of April. Two discourses were delivered by the Rev. Robert Cree, of Preston; one, "On the connexion of Unitarian Christianity with the Improvement and Happiness of Man;" the other, "On the proper use of our talents." The Rev. Richard Wright assisted in the services, and presided at the meeting for business.

Somerset and Dorset Unitarian Association. The Sixteenth half-yearly Meeting of this Society was held at Bridgewater, on the 13th of April. A very favorable account of the Sermon by Rev. Mr. Walker, is given in the Repository, but this we must omit. At the meeting for business, it was resolved that a cheap edition of Dr. Channing's late New York Sermon be printed.

The fourth anniversary of the Unitarian District Association of Battle was held on the same day as those above. It was an interesting meeting, and well adapted to strengthen and animate the zeal of the members.

We learn from the Electric Review, that the Rev. Thomas Belsham is preparing for the press, "a second volume of doctrinal and practical Discourses."

THE JEWS. Great changes are reported to have taken place in the minds of the Jews in some parts of the Prussian dominions, within a few years. A Missionary at Strezelino has been permitted to preach in their synagogue, and has been requested to deliver weekly lectures, which have been well attended by the Jews, notwithstanding the prohibition of the Rabbi.

The greatest opposition continues to be made by the Jews, in Constantinople, to the efforts of those who are attempting to convert them to Christianity. Some who have embraced Christianity, have been thrown into prison by the Turkish government, at the suggestion of the Jews, who are also calling loudly for their execution. The Turkish authorities, as yet, refuse to do any thing more than imprison them for a limited time.

ORIGINAL COMMUNICATIONS.

FOR THE CHRISTIAN REGISTER.

THE STUDY OF THE SCRIPTURES.

The state of Christianity in New-England, at the present day, is one, of which, generally speaking, we have reason to feel proud, certainly it is one, which will afford, in the mind of the pious believer, abundant cause of gratitude. All ages, and all conditions, of men, are gradually becoming aware of the importance of cultivating a pure spirit of practical piety. And we have only to compare the state of morals in New-England, with that of some of our neighbors of the south and west, to be led to the conclusion, that *pure Christianity* is a rule of conduct, best adapted to improve the morals, and add to the happiness of its believers.

While among all the various sects of Christians in New-England, a spirit of religious zeal and inquiry seems to be awakened; it is matter of deep regret, that one effect of this spirit has not been, to encourage the young to a more diligent search and thorough knowledge of the Scriptures. We fear, that it might with perfect truth be affirmed, that the young men of the present day, are by no means so well acquainted with the contents of their Bibles, as were the young men who lived fifty years ago. What may be the reason of this among the orthodox, we leave to themselves to determine; but the principal reason of this state of things among the Unitarians is easily explained.

The time was, in the early years of our history, when nearly all, if not quite all, the inhabitants of New-England were of the orthodox persuasion. They had been all *educated* with orthodox notions; and from their infancy taught to beleive that the Bible contained nothing but what confirmed an orthodox creed.* They of course took the Bible into their hands, not to examine for themselves what it taught, but with a thorough conviction that they already knew what it contained. This continued to be the case, until Unitarianism first dawned with its milder light upon us. The first Unitarians of New-England were men, who, in their infancy, had been grounded in the subtleties of the Westminster Catechism, and had been early taught to respond to a confession of faith, in the mystery of the Holy Trinity.

It has always been a favorite theory with us, when contemplating this portion of the history of morality and religion, in New-England, that the use of Unitarianism at that time, was one, if not the only cause, which saved us from the horrid errors of Infidelity, which were then spreading their baleful influence over a large part of Europe. Men, who, without examining their Bibles, attended church, and heard from the pulpit that certain strange doctrines were contained in the Bible,—doctrines which they could not believe,—naturally rejected the Bible, while they rejected the doctrines which they were told it taught. At length, some began to examine for themselves, whether these things were so; and, to their surprise and delight, they found that the Bible taught nothing but what they might sincerely and conscientiously believe;—that they were not reduced to the necessity of choosing between Calvinism and Infidelity. Delighted with their discovery, they communicated it to their friends,—to the world. Not even the early reformers of the Catholic Church displayed half the zeal in biblical investigation that was shown by the first Unitarians of New-England.

To find that they were not called upon to believe what they had tried to believe, and could not, was a discovery which well repaid the labor of the investigation. To find that a practical, rational and benign system of religion was also the scriptural one, though a far different one from that which they had been taught, was a truth which would induce the most indolent to renew the ardor of his research.

It was this, then, that made our fathers more thorough in their knowledge of the Scriptures than we are. A different system from that of the Bible had been inculcated upon them, and it was only by a more perfect knowledge of the Scriptures, that they could expose the fallacies of the orthodox, and defend the faith which they had espoused. Such were the reasons which have made our fathers so familiar as we find them to be with the gospel of truth. How is the case with the young among us?

Most of the young men, who are considered Unitarians at the present day, are those who have been educated Unitarians. They too, as their fathers did before them, have attended church, and heard the Scriptures expounded, and its doctrines taught from the pulpit;—but *they* believe them without farther investigation or search, for they hear nothing but what their reason and their conscience can approve. They are not startled into inquiry as their fathers were, by hearing doctrines announced as scriptural, which are totally inconsistent with their ideas of infinite goodness and divine wisdom. They hear nothing which suggests a doubt, and therefore they are never led to examine for themselves.

On reviewing this state of things, several questions of great importance naturally present themselves to the mind. And first, it must awaken serious doubt in the minds of most men, whether he can safely call himself a Christian, and avow his belief in the doctrines taught in the scriptures, who has no further acquaintance with these doctrines than that which he has acquired through the medium of the pulpit. The Christianity of an Unitarian must be something more than assent; the doctrines we believe require something *more than faith*. We profess to believe in a practical system of religion, and we profess to find those rules of practice no where but in the Bible. It seems, then, that no one, let him be Calvinist or Unitarian, can safely avow his belief in the doctrines taught in the Bible, when he has never examined what those doctrines are. And it seems still clearer that an Unitarian, who declares that in the Bible is contained the practical rule of his life is far from standing on a safe ground, if he knows not for himself what that rule is.

But there is another light in which the claims of the Bible, upon the careful attention and study of the young, is at the present crisis still more important.

We are accused by some of believing in a system of religious faith which is not taught in the scriptures. There is a class of men, who, arrogating to *themselves* the name of Christians, deny to us that glorious appellation. They even come to us with the Bible in their hands, and with singular effrontery tell us, that the doctrine we believe is not found therein, but that another, as different as darkness from light, is set forth therein, in characters so fair, that he who runs may read. Do you disbelieve them? "Judge for yourself," say our fathers. "We fearlessly trust you with that book, and if we have taught you amiss, by that alone will we be condemned."

Neither is it upon those who have grown grey in the Unitarian faith that these singular opinions are most boldly inculcated. It is to the young, and the milder sex that *error* puts on the most audacious front, and relies upon *inexperience*, and we must add, *ignorance* for support. The wise cannot fight this battle for the unwise. But each must rely on his own knowledge; and to attain this knowledge each must study the scriptures for himself.

Were we to imagine that this might reach the eye of any of the young among the sect, which so boldly charges us with ignorance of the fundamental principles of Christianity, upon him we would urge still more powerful motives for a diligent search into the scriptures. We believe, most confidently, that no person would have ever found Calvinism in the New Testament if he had not opened the volume with a firm conviction that it was there. It is then matter of serious reflection to the Calvinist whether he be right or no. If Unitarianism be the true faith, it is far from being an easy question, whether the Calvinist be in a safe or enviable situation. We do not assume to ourselves the province of declaring that their faith *will condemn* them. But we do press upon their serious consideration what this situation may be before the judgment-seat of a God, whose message they have slighted or misconstrued, whose glories they have diminished by sharing it with two other equally glorious existences—whose benign gospel they have distorted by encumbering it with the false dogmas of man's invention, and whose invitations they have rendered revolting, by clothing them with thoughts which shock the reason and bewilder the understanding.

LAYMAN JUNIOR.

FOR THE CHRISTIAN REGISTER.

MR. EDITOR,—A paragraph in one of the semi-weekly papers of this city has given me, and probably many others, pain, as it speaks in not very mild terms of the interference which has been attempted in the arrangements of the Nahant Steam-boat. The subject is one that ought to draw attention. It is not merely a question, whether an individual shall be prevented from getting money in a way which he deems innocent, nor whether the feelings of a large portion of the community shall be outraged by what they consider a profanation of the Sabbath. A more important inquiry than either of these deserves notice. Whether a practice shall be encouraged, which is thought by very many judicious persons to afford temptations to a waste of time and money, to occasion a disregard of religious institutions, and to offer facilities of vicious indulgence. These are great evils, and if they be likely to result from any measure, the public not only may, but should discountenance that measure; and they ought to be made acquainted with its real character. There is no encroachment on individual rights in such endeavors to prevent evil. He who proposes to introduce a bad custom, is the aggressor; for he would diminish that amount of correct sentiment and good habits which is the property of the public, and which every member of the community is bound to watch over with peculiar jealousy. The passage of a steamboat twice or thrice on Sunday, between a populous city and a place of amusement, if it present some advantages to the invalid, too small however to be framed into an argument in its favor, must seduce many to leave their homes, whose only object will be pleasure. I am not ashamed to avow myself so much of a Puritan, as to believe the sabbath an important institution, and its consecration to religious duties a feature in the general manners essential to our prosperity. Any thing which may convert it into a day of idleness or amusement is prejudicial to the interests of society. It is not my wish to magnify the evils that may grow out of this abuse of the Lord's day. There are greater evils in the world. But here is one, the introduction of which we may oppose. It is better and easier to discourage an attempt, than to overthrow a custom. The same indulgence now advocated was proposed last summer, and then the good sense and right feeling of the community caused it to be abandoned. The Christian Register was, at that time, useful in calling forth the expression of public sentiment, and I trust it will not now be silent. I shall have effected my object, if I succeed in awakening the attention of your readers to a desecration of the sabbath, that can be justified only on principles which would admit still grosser violations of decorum and religious order.

A SPECTATOR.

[*Communication.*]

MASSACHUSETTS CONVENTION.

At the meeting of this Convention, May 31, 1827, the Rev. Mr. Gurley, Agent of the American Colonization Society, introduced the objects and plan of that Society, and solicited the notice and approbation of the Convention. The subject was referred to the Rev. Mr. Edwards, of Andover, Rev. Dr. Willard, of Deerfield, and Rev. Mr. Pierpont, of Boston; who made the following report; which was accepted.

The Committee to whom was referred the communication of Mr. R. R. Gurley, in relation to the American Colonization Society, requesting that the favor of this Convention may be shown to its objects, and making certain suggestions, as to the manner in which those objects may be promoted by this body,—have considered the subject referred to them, and respectfully *report:*

That, in the opinion of your Committee, the objects of the American Colonization Society are such as must be approved by humanity and an enlightened patriotism; and such as especially commend themselves to the countenance of a free Christian community: and that, although it does not fall within the circle of this Convention's specific duties, nor yet of its powers, to appropriate any part of its funds to the advancement of any of the Society's objects; yet it is competent for this Convention to show to the society a fraternal sympathy, and not only to give it a word of cheering and encouragement, but to recommend it to the individuals who compose this body, to co-operate with that, in such manner, and at such times, as to each individual shall seem to be pointed out by Christian prudence and benevolence.

Your Committee therefore recommend that it be *Resolved*, That this Convention, approving the objects of the American Colonization Society, and being earnestly desirous of seeing its efforts prospered of God and favored of man, do recommend it to the several members of this body who are disposed actively to co-operate with the society, to lay its claims before their respective congregations, at such time and in such manner as, in their judgment, may best conduce to the interests of personal freedom, national security, and that righteousness and peace which belong to the kingdom of our Lord Jesus Christ.

By order of the Committee,
J. EDWARDS, Chairman.

Boston, May 31.

Voted, that this Report be accepted. A true copy from the minutes of the Convention.

Attest,
JOHN CODMAN, Scribe of Convention.

*This we consider, to a certain extent, true, but not wholly so, if, by the word orthodox, be meant the orthodoxy of the present day. The mutations of orthodoxy, within forty or fifty years, have been such, that the same term will not now fully indicate the prevailing doctrines of the two periods. *Ed. Reg.*

STATE LEGISLATURE.

IN THE SENATE.

Our last week's account of the doings of the Legislature came down to Thursday, June 14, inclusive.

There was no subject of general interest decided on Friday. Among the most important, was the appointment of a committee of inquiry respecting the improvement of the valley of the Connecticut.

The subject of the State's reversionary interest in the bridges connecting Boston with the main land, was referred to the next session; as was, also, the further consideration of so much of the Governor's speech, as relates to the subject of manufactures.

On Saturday a bill was reported for the regulation, by law, of gifts and grants for charitable uses, and was referred to the next session. The remaining business was principally the referring different bills and petitions to the next session.

The formalities incident to the prorogation of the General Court having been gone through with, a message was received from the Governor, by the Secretary, proroguing the two branches of the Legislature to the first Wednesday of January next, then to meet at the State House in Boston.

IN THE HOUSE OF REPRESENTATIVES.

On Friday, June 15th, the subject of appropriations for the survey of a rail route from Boston to Rhode-Island, in the direction of Providence, was referred to the next session.

A bill for the more speedy decision of civil actions was reported and referred to the next session.

Resolves were passed, authorizing the Governor to draw his warrant on the Treasury for whatever sums may be necessary to carry into effect the resolves of last session, respecting the survey of a rail-route from Boston to Rhode-Island.

Resolutions were passed in concurrence, directing the Commissioners for Internal Improvements to make a personal examination of Connecticut river, and the lands adjacent, and to report with reference to the improvement of its navigation, and to the construction of a canal along its banks, through the State.

Various petitions and bills were referred to the next session.

After the usual proceedings, the General Court was prorogued to the first Wednesday of January next.

SUMMARY.

Files of London papers to May 7th, have been received. They are much occupied with statements and speculations respecting the new government, and its measures. A formidable opposition seems to have been formed to the administration of Mr. Canning. One of the first questions proposed, on the meeting of the House of Commons, brought up the old and the new Cabinet to explain the motives by which they were governed. These explanations were long, and opened the door for much warm and animated speaking. Mr. Peel appears to be the leader of the opposition. He explained the reasons of his resigning the office of Secretary of State for the Home Department, which were, substantially, his opposition to the Catholic claims, and not any personal enmity to Mr. Canning,—and that the charge of combination, made against ministers who had resigned, was not true. They had acted without concert.

After some remarks from Sir Francis Burdett, Mr. Dawson and Mr. Brougham, Mr. Canning rose, and in a long speech explained the course which he had pursued, and replied to various objections which had been made to it.

In the House of Lords, the Lord Chancellor appeared in his robes of state and took the oaths as Lord Lyndhurst. Lords Grosvenor, Ellenborough, and Eldon, and the Duke of Wellington, in the course of their remarks, made allusion to the change in the government, and disclaimed any combination or concert, in their resignation. It is thought that the speech of the Duke of Wellington betrays considerable personal animosity towards Mr. Canning. The Marquis of Londonderry spoke with considerable severity of the course pursued by Mr. Canning. Lord Lansdowne said that the same considerations which had induced the Marquis of Londonderry to withdraw from office, would dispose him to give the most cordial support to the government, as now constituted.

London, May 6. The only topic of conversation in town is the new administration, and the probability of the present cabinet lasting. We have various reports as to who is to come into office at the termination of the session, but these are too vague for repetition. There has, however, been a rumor rather strongly circulated, that Lord Melville has been offered by his Majesty the Lord Lieutenancy of Ireland. Mr. Tierney's name is put down for Master of the Mint, and it is thought, beyond doubt, the Marquis of Lansdown will take office before the end of June.

We have received advices from Leghorn to the 18th ult. by which we learn that the Bey of Tripoli had declared war against the Grand Duke of Tuscany, and that his cruizers were at sea against the Tuscan flag.

A new State Prison is building at Westchester, N. Y. It was commenced in 1825. The work is wholly performed by the convicts, and is built upon a marble quarry. From 100 to 160 have been constantly employed. The value of their work is estimated at upwards of $40,000 within the last eighteen months. The quarry of marble at this place is considered inexhaustable, and it is expected that in a few years the State will derive a considerable revenue from its sale.

The Hon. E. H. Mills, our late Senator in Congress, whose improving health has enabled him to return to his residence, has expressed his decided approbation of the proceedings of our Legislature in the election of Mr. *Webster*, as a Senator.

A resolution has been introduced in the House of Representatives of New Hampshire, for the establishment of a University, "to be under the control of the State."

On Wednesday morning last, at half past 8, the corner-stone of the new Church to be erected on Washington-street, was laid, accompanied with appropriate religious services.

Rail Road. From Stockbridge, we have the following account of a late invention, which, if not misrepresented, must prove a highly important improvement in the use of Rail Roads.

Among the useful improvements in the mechanic arts, the one we are about to mention, invented by our respected townsman, Mr. Richard P. Morgan, stands pre-eminent. It has been fairly tested by actual experiment.

This invention is an improved *Railway Carriage*, which so reduces friction, that *one horse* may draw, with *perfect ease*, upon a level road, *fifty tons*. Mr. M. has proved this fact, both upon a small model, and upon a wagon, capable of carrying the usual weight of a common wagon, and if any advantage was had, it was in favor of the latter. We believe, in all the experiments made by Mr. Tredgold, with the pulley and weight, he never succeeded in moving more than 150 lbs. with one pound. *One pound*, attached to this carriage, and suspended over a pulley, moved quickly *seven hundred pounds!*

It will be exhibited in Boston. Friction is obviated at the axles, by means of four additional wheels, which operate as rollers on the ground axle—the friction wheels move once round, only, in going a quarter of a mile.

We have seen this invention in operation, and fully believe that it will place Rail Roads on a ground where Canals can no longer come in competition with them.

We conceive this to be one of the most important improvements ever invented, and, we think it is not too much to say, will eventually supply the place of steam, on *level roads*, in all countries; as the expense of this Railway Carriage is, comparatively, very small.

Railway from Boston to Albany. This project continues to engage the public attention, and so far as we can judge, to advance in the estimation of practical men. It is an improvement worthy of the spirit of the age. The advantages of a direct railway communication, at all seasons of the year, between this city and Boston, can scarcely fail to strike the most casual thinker upon the subject with force. *Albany Argus.*

Hartford, June 18. We have received, by the politeness of a friend, the Eleventh Annual Report of the Directors of the American Asylum, at Hartford, for the education and instruction of the Deaf and Dumb, exhibited May, 1827. From this report we learn that this institution is still in a flourishing and prosperous condition, and that it is annually spreading wider and further the benefits which its founders had in view, to an unfortunate and deeply afflicted portion of the community. The whole number of pupils who have been admitted into the Asylum, is 248: of these, thirty-eight belong to Connecticut, and the remainder were from fourteen different states of the Union, with the exception of one from Havanna. There now remain 130 pupils in the Asylum, under the superintendence of the principal, and seven teachers, besides the Matron and her assistants. By this report we also learn that 55 pupils are now supported in the Asylum, in whole or in part by the state of Massachusetts, 12 by the state of New Hampshire, 9 by the state of Maine, and 22 by the state of Vermont; and that the blessings of instruction are thus extended to the poor and indigent Deaf and Dumb, throughout almost all N. England.—*Mirror.*

Washington's Papers. We are happy to have it in our power to state that Washington's Papers, removed by Mr. Sparks, from Mount Vernon, have all safely arrived in Boston. We understand that a prospectus of the proposed publication of these valuable papers, will soon be issued, preparatory to obtaining subscriptions for the work, but that several months will necessarily elapse before any of the volumes can be published. The nature and extent of the works are such as to make it particularly proper that it should be published by subscription, as the public are already sufficiently informed of its character and value, and the publisher could not well take the risk of such an edition as will supply the demand, without having some assurance of the extent of that demand. It is, therefore, intended not to print a greater number of copies than shall be subscribed for, and consequently a considerable length of time must elapse, to afford opportunity for these subscriptions. Much labor, in the mean time, will be required in preparing the papers for publication, which we have no doubt will be accomplished with as much speed as the responsible nature of the undertaking will admit, and with that care and judgment of which the character and reputation of the editor of the work are an ample pledge.—*B. D. Adv.*

A large and respectable meeting of the friends of the National Administration was held at the Court House in this town, on Thursday afternoon, and by adjournment on Thursday evening—Hon. Samuel Bell in the Chair, and Richard Bartlett, Esq. Secretary. The meeting was addressed in the afternoon by the Hon. Ichabod Bartlett and the Hon. Thomas Whipple, Jr. members of Congress, and in the evening by Ex-Governor Morril, James Wilson, Jr. Esq. of Keene, Richard Bartlett, Esq. of this town, the Chairman, Hon. Mr. Bell, and Hon. Henry Hubbard, Speaker of the House of Representatives. A preamble and resolves were passed with entire unanimity, expressive of the views of the meeting in relation to the misrepresentation of the state of public sentiment among us, by the arts of the opposition, and the cordial approval by the Convention of the general course and policy of the present National Administration.—*Concord, N. H. Paper.*

After the 4th of July next, slavery in New York will no longer exist by authority of law. The abhorred distinction will then cease, never again, we hope, to be known in that great republican State, where all men are acknowledged to be born free and equal, where twenty-eight years ago the first act was passed for the gradual abolition of slavery. This event is matter of great rejoicing to all benevolent and enlightened minds. In the States north of New York, slavery has long been abolished. May we not justly indulge the hope, that at no very distant period, it will be unknown in every part of our happy Republic? We are aware of the critical nature of this question; and of the situation of our brethren in some of the States. We will not interfere with their peculiar concerns. We will do nothing designedly to excite their fears, or disturb their repose. But we may, as Christians and as republicans, express a devout and chastened wish, that slavery be gradually limited and finally terminated, so far as consistent with the welfare and peace of civilized society. The people of every State must judge for themselves, and foreign interference will be as useless as it is improper.—*Boston Gazette.*

Seventeenth of June. Several of the uniform companies of this city, the Winslow Blues, the New England Guards, the Columbian Artillery, and the corps of Calvary, paraded last Monday in honor of the 17th of June, and marched to Bunker Hill. The Charlestown Light Infantry also paraded and visited this city. Salutes were fired in the course of the day. *Boston Patriot.*

Franklin Monument. On Friday afternoon was laid, by the President of the Mechanic Association, the first stone of the Franklin Monument. This monument is erected by the citizens of Boston, in the granary burying-ground, to the memory of Benjamin Franklin, over the tomb in which repose the remains of both his parents. The ceremony was witnessed by a number of citizens, among which were the Governor and Lieutenant-Governor of the Commonwealth, and other officers of the government, the officers and many members of the Mechanic Association. An address was delivered by Gen. Henry A. S. Dearborn, which consisted principally of an interesting sketch of the life and character of Franklin. A short and appropriate address was also made by Mr. Wells, the President of the Mechanic Association, on proceeding to place the stone. A piece of plate, with an appropiate inscription, and some medals, were placed under the stone. The monument is a pyramid, twenty-five feet high, and formed of blocks of granite of about six tons weight each, taken from the Bunker Hill Monument quarry. It is erected under the direction of Mr. Willard, the architect.

The North American Review.—This journal, with its usual punctuality, we understand will be ready for publication by the first of July, and from the nature of the subjects which occupy the number about to be published, we are led to believe that it will equal in interest any of the former numbers. The articles which compose this number, we understand, are devoted to the following subjects, viz:—Commodore Krusentern's Voyage and Researches;—Greece and the Greek Frigates;—Baltimore and Ohio Rail-Road;—Milton's Prose Works;—Insurrection of Paez in Colombia;—McCullock's Political Economy;—Spoliations of the French prior to 1800;—America, by a Citizen of the United States;—Novel Writing, Almacks and Vivian Grey;—Morton's New-England Memorial;—Gadsden's Address to the Florida Institute;—Dwight's Oration on the American Revolution;—Tillinghast's Discourse on Domestic Industry;—Common Schools in New York;—New Method of Teaching Languages;—Exhibition of Pictures in the Boston Athenæum;—Memoirs on Adams and Jefferson.

At the annual meeting of the Massachusetts Society for promoting Agriculture, held June 13, the following gentlemen were elected officers for the ensuing year: Hon. John Lowell, President; Lieut. Gov. Winthrop, 1st Vice President; Hon. Israel Thorndike, 2d Vice President; Hon. Richard Sullivan, Corresponding Secretary; John Heard, Esq. Treasurer; Gorham Parsons, Esq. Recording Secretary; Benjamin Gould, Esq. Assistant Rec'g Sec'y; John Prince, Esq. Hon. P. C. Brooks, Hon. John Welles, E. Hersey Derby, Esq. Hon. Wm. Prescott, and John C. Gray, Esq. Trustees.

The Trustees of the *Humane Society* have presented Mr. Reuben Coombs, one of the pilots belonging to this harbor, with a silver pitcher, for his intrepid exertions in saving several individuals from drowning. They have also awarded premiums to Mr. Barker, an assistant pilot; to John Knowles and John C. Knowles, of Eastham; Col. Joseph Holbrook and Thomas Freeman, of Welfleet; and Nathan Paine, of Truro, for their spirited and successful exertions in rescuing drowning men—*ib.*

Within the last eight or ten days, about as many droves of cattle from the neighborhood of Kennebec, have passed this village for the British Provinces of New Brunswick and Nova Scotia.

Many of these droves have from 40 to 60 head each, of as fine, fat, well-proportioned cattle as one would wish to see, and we understand that the present state of the Colonial Trade enhances their value upon the lines. We hope our Kennebec brethren will be amply remunerated for their enterprize and toil.—*Ellsworth paper.*

Providential Escape.—The small river running through Raymond, N. H. rose so high in the late freshet, that a young woman in attempting to ford the highway, south side of the bridge, near the village, in a one-horse wagon, was swept away by the violence of the current. The horse by swimming kept the bolt, which united the body of the wagon with the forward wheels, from drawing out. The lady heroically maintained her seat, though it was covered with water; and the whole had doubtless come easily to land, had not the horse, after swimming several rods, unfortunately got entangled in the top of an apple tree, where he remained fast. The day was raw and cold. Every effort was made by the inhabitants of the village, to rescue the female from her perilous condition by means of rafts, &c.; but without effect, owing to the rapidity of the current. At length the horse by struggling, separated the bolt above mentioned, and the unfortunate woman was plunged into the stream. At that instant a stranger, Rev. W. W. Niles, who happened to be travelling that way, and who had arrived at the spot only a moment before, swam in, and brought the chilled, suffering, young woman safe to land. The horse was also saved.

At Albany, Jesse Strang has confessed having murdered Mr. Whipple, and has accused Mrs. W. of having urged him to commit the crime; but there is an acknowledgment of thought and minuteness of preparation for the deed that seems to make it all his own. His motive has not been stated; but the same motive may have led to a false accusation against Mrs. W. who has, however, been indicted. There seems to be charity for Mrs. W. at Albany, on the presumption of her innocence. Strang was one of the Coroner's Jury on the body of Whipple!

About the 20th ult. Hugh King, a soldier, was executed at St. Louis, Missouri, for the murder of Sergeant Martin Green. At the gallows he addressed the spectators, ascribed the crime to habitual intemperance, and admonished all to refrain from the use of intoxicating liquors.

Morgan. At the opening of the Circuit Court in Canandaigua, in New-York, the 4th inst. Judge Throop charged the Grand Jury specially in reference to the abduction of Morgan: and urged upon that body the necessity of continuing the investigation of the affair, until the offenders were brought to justice.

Purnell, the kidnapper, lately arrested at Boston, was tried before the Quarter Sessions of the County of Philadelphia on Saturday afternoon last and convicted. Judge King sentenced him to 42 years imprisonment, and to pay a fine of $4000 and the costs of prosecution. *Phil. Sen.*

The Edinburgh Review apportions to Nova-Scotia 133,000 emigrants. "Suppose these," says a Halifax paper, "aye, or one quarter of these, to be landed on our shores, cast here to grub from our forests their subsistence; what consequences will ensue?"

This is a subject of no small importance to the State of New-York, as a large share of the emigrants to Canada are annually diverted from their original destination, and find their way to our territory, particularly to this city.—*N. Y. Daily Adv.*

The committee of the Legislature appointed to receive proposals for the State Printing, have decided in favor of Messrs. Dutton & Wentworth, their terms being the lowest offered.

We learn that the Duke of Nassau has authorized the re-establishment of several convents which formerly existed in his dominions. This retrograde step towards past ages causes the more surprize, as that Sovereign professes the protestant religion, and has never manifested the smallest inclination to return to the Roman Catholic church.

There is a case in which Nunneries, properly regulated, might be a suitable place of banishment, retreat and obscurity—where an unfortunate individual could subsist out of the sight and memory of the world.—*Brussels paper.*

Religion in Russia. About three-fourths of the population of Russia are attached to the Greek church; the other fourth is divided into a great number of denominations. In the city of Astrachan, near the Caspian sea, there are 40,000 persons of 40 different modes of faith—Jews, Christians, Mahometans, and Pagans—who live together in peace, each worshipping the Deity after his own manner, and all tolerating each other, necessarily from their variety.

On Saturday last, says the Bangor paper, of June 13, there were lying in our harbor sixty-four vessels, making an aggregate of over 7000 tons of shipping, all actively employed in loading or discharging.

A CARD.

Rev. J. Sabine acknowledges, with gratitude, the favors he has experienced, through the means of a benevolent lady of this city, in the kind assistance of many individuals, who have contributed towards the equipment of his son for college. Mr. S. hopes this testimony to the benevolence of his friends, both clergy and laity, will be accepted as the best tribute he can offer in the present case. Should it ever be in his power to render a tribute more worthy, he hopes he shall not be wanting. Mr. S. cannot help adding to the above acknowledgment, by tendering his thanks to several gentlemen of this city, for kind donations in timber and money, with which he has been enabled to commence the building of his long desired House of Worship. J. S.

Boston, June 20, 1827.

To Correspondents. The Editor of the Christian Register gratefully acknowledges the kind assistance of various correspondents, and requests from all a continuance of their contributions. The publication of acceptable communications is sometimes delayed, from various causes which it is not necessary to name, and of which the editor must be the judge.

The editor would suggest to those correspondents who exercise themselves only occasionally in composition, and whose reputation is not established as writers, that it would often relieve him from unpleasant feelings in deciding on communications, could he receive them without knowing their authors. No communication would then be rejected or accepted from personal considerations, and no one's feelings would be in the same degree wounded by a failure.

Communications of the description here named may be sent through the post-office.

MARRIAGES.

In Newburyport, Mr. Isaac Stevens to Miss Sarah Piper.

In Salem, Mr. Isaac W. Elwell, of Gloucester, to Miss Anna Maria Cooper, of Salem.

In Bolton, by the Rev. Isaac Allen, Mr. William Woodbury, (firm of Woodbury & Holman,) to Miss Harriet, daughter of Asa Holman—all of B.

In Plymouth, Mr. William H. Bradford to Miss Mary Holmes.—Mr. Peter R. Smith, of Boston, to Miss Jane Faunce, of P.—Mr. Stephen Bartlett, Jr. to Miss Phebe Reed, both of P.

In Portland, Rev. Ralph Randolph Gurley, Secretary of the American Colonization Society, to Miss Elizabeth M. Gurley.

DEATHS.

Deaths in this city, last week 16,—males 8, females 6, still born 2. *Diseases:* brain fever 2, consumption 2, croup 1, dropsy in the head 1, fit 1, intemperance 1, liver complaint 1, old age 1, teething 1, unknown 3.

In Milton, on Saturday last, Mr. Ebenezer Swift, aged 34. On Monday, Mrs. Abigail Bronsdon, widow of John B. Bronsdon, aged 76.

In Newburyport, Mr. Daniel Stone, Jr. aged 23, late of Lowell.

In Hingham, Mr. Joseph Bridge, aged 23. His death was occasioned by being thrown and trod upon by a horse. He belonged to Swanzey, N. H.

In Plymouth, Miss Betsey Morton Jackson, aged 25.—Mrs. Betsey Rogers, wife of Capt. Wm. Rogers, aged 63.

In Duxbury, Mrs. Weston, wife of Captain Jacob Weston, aged 60.

In Portsmouth, Mr. Thomas F. Rowe, aged 20, son of Capt. Ebenezer Rowe.

BEAN'S ADVICE.

CLERGYMEN, who are in the practice of using Bean's Advice, as a marriage present, are informed, that if application is made at any time within two weeks, they may obtain the book, at this office, neatly half-bound in morocco, at two dollars a dozen. The remaining part of the edition will, after that time, be so disposed of as to preclude their being obtained at that price. June 23. 2tis

ORIGINAL BOOKS FOR CHILDREN.

BOWLES & DEARBORN, 72 Washington-st. continue to publish their series of Original Books for Children. They have lately published *Anna Ross* abridged, by the author of Evening Hours; price, $11 per hund., 1 10 per doz., 17 cents single.—*Sophia Morton*; price, $11 per hund., 150 per dozen, 17 cents single.—*Emily Parker*, by the author of Evenings in New-England, and Editor of the Juvenile Miscellany; price, $11 per hundred, 150 per dozen, 17 cents single.—*The Pet Lamb*, price $2 25 per hundred, 30 cents per dozen, 3 cents single. June 23.

FOR SALE,

BY LINCOLN & EDMANDS, 59 Washington-street, Boston,

Thomas's Modern Practice of Medicine.
Thomas's Family Physician.
Levizac's French Grammar.
Life and Remains of Dr. E. D. Clarke.
Lismodi's Literature of the South of Europe.
June 23.

LAND IN SOUTH BOSTON.

FOR sale, on favorable terms, several eligible lots of LAND, at South Boston, on Third Street, northerly from the school-house. Inquire at this office.
June 23. 3tis.

BEAUTIES OF THE CHILDREN'S FRIEND,

DESIGNED FOR THE YOUNGER CLASSES IN SCHOOLS.

JUST published and for sale by LINCOLN & EDMANDS, Boston, The Beauties of the Children's Friend; being a selection of interesting pieces from that celebrated author, M. Berquin, interspersed with pieces of poetry, from various authors. The whole calculated to inspire a love of truth and virtue, for the use of schools.—Price 37 1-2 cents, $3 50 per doz.

☞These easy and popular readings deeply interest and captivate the minds of the young, as they are adapted to their ideas and sentiments, and as their object is to impress the importance of obedience to parents, brotherly love, and the various other virtues which impart happiness to the domestic circle, and adorn society; their use in schools will be productive of the happiest effects. School Committees are requested to call and examine the work. June 23.

DR. ABBOT'S SERMON.

JUST published by *BOWLES & DEARBORN*, 72 Washington Street—A DISCOURSE delivered before THE ANNUAL CONVENTION of the Congregational Ministers of Massachusetts, in Boston, May 31, 1827. By Abiel Abbot, D. D. Pastor of the First Church in Beverly. "I am fully assured that God does not, and therefore that man ought not, to require any more of any man, than this, to believe the Scripture to be God's word, to endeavor to find the true sense of it, and to live according to it."—*Chillingworth.* "All who know any thing of real religion are agreed that the substance of the matter is contained in repentance towards God and faith toward our Lord Jesus Christ.—*Richard Cecil.*
June 23.

MRS BARBAULD'S WORKS.

THE Cambridge edition of Mrs Barbauld's Works, in three volumes complete, may be had at 81 Washington-street. In boards with cloth backs 87 1-2 per vol. Elegantly bound in calf, and marbled, at $1 25 per vol. Those who wish to exchange their sets in boards for those bound in calf, as above, can do it at $1 50 for the binding of the three vols.

The "*Essay on the origin and progress of Romance Writing*," may also be obtained as above.

This essay is so printed, as to form a continuation of the third volume of the Cambridge edition of that lady's works, and will be found by those possessing this set, a most valuable addition thereto. With her wit, imagination, eloquence, and fine sense, readers have become familiar, in the writings already before the public; but her various and extensive acquaintance with polite literature is evinced in the present essay more than in any production of her pen. To such as may feel surprise that this piece did not appear at the same time with Mrs B's other works, it will doubtless be a sufficient apology to say, that it was not possible to procure it earlier, or easy indeed to procure it at all. So rare is the work to which this essay is prefixed, (British Novelists, Lon. 1810, 50 vols. 12mo.) that it became necessary to transcribe it entire, and it is now printed from a manuscript copy.

New title pages of each volume are printed, and stitched up with the essay, which will be furnished to the subscribers to Mrs. Barbauld's Works at 12 1-2 cents. March 17.

NEW BOOKS.

JUST published, and for sale by BOWLES & DEARBORN, 72, Washington-street,

The American Annual Register, for the years 1825—6, or the Fifteenth year of American Independence.

Hope Leslie, or Early Times in the Massachusetts. By the author of Redwood.

An amended version of the *Book of Job*, with an Introduction and Notes, chiefly explanatory. By George R. Noyes.

The History of Dedham, from the beginning of its settlement in September, 1635, to May 1827. By Erastus Worthington.
June 16.

SPRAGUE'S ADDRESS.

THIS DAY published by *BOWLES & DEARBORN*, 72, Washington-street,

An Address delivered before the Massachusetts Society for the Suppression of Intemperance, May 31, 1827.

"He, who the sword of Heaven will bear,
Should be as holy as severe;
More nor less to others paying,
Than by self-offences weighing.
Shame to him, whose cruel striking
Kills for faults of his own liking.
Twice treble shame on *Angelo*,
To weed my vice, and let his grow."

B. & D. have in press, Dr. Abbott's Discourse, delivered before the Annual Convention of Congregational Ministers of Massachusetts. june 9

CLERICAL MANNERS AND HABITS

JUST published and for sale by BOWLES and DEARBORN, 72, Washington-st.

Letters on Clerical Manners and Habits; addressed to a Student in the Theological Seminary in Princeton, N. J. By Samuel Miller, D. D.
june 9

A CHEAP ELEMENTARY GRAMMAR,

FOR SALE, at *half* the *price* of *many other Grammars in use*, at JAMES LORING'S Bookstore.
june 9

SUNDAY SCHOOL HYMNS.

SELECT HYMNS for Sunday Schools, printed on one side of a sheet, and intended to be pasted on stiff paper, and used in the form of cards, may be obtained at this office. may 19

A WIDOW LADY of respectable connexions, wishes a situation in the city as Housekeeper in a small family, or as companion to an elderly Lady—or to assist in sewing—she would not object to a residence in the vicinity of Boston. A line directed to A. B. and left at this Office will be attended to. may 26

LIBERAL PREACHER.

The first number of the Liberal Preacher, for June, will be published near the close of the month. The second, about the 15th of July, and afterwards regularly in the first week of every month. Bowles and Dearborn.
June 16. 72 Washington Street, Boston.

UNITARIAN MISCELLANY.

HILLIARD, GRAY & Co. have complete setts of the Unitarian Miscellany, published at Baltimore, which they will sell for 62 1-2 cents per volumn. Some of the last volumes will be sold separate, if wanted, and complete sets.
June 16.

THE RAINY EVENING,

JUST published at the Christian Register Office, 81 Washington-st. "Adelaide, or The Rainy Evening." This is an original story, of a decidedly moral and religious tendency, and entirely free from every thing like sectarism or cant. It is particularly fitted for girls from eight to twelve years of age. April 11.

WANTED.

ODD numbers of the *Christian Disciple*, New Series, will be received at the office of the Christian Register, in exchange for Religous tracts, and Childrens books.
june 16

POETRY.

THE EVENING HOUR.

This is the hour when memory wakes
Visions of joy that could not last;
This is the hour when fancy takes
A survey of the past.

She brings before the pensive mind
The hallow'd scenes of earlier years;
And friends who long have been consign'd
To silence and to tears.

The few we liked, the one we lov'd—
A sacred band—come stealing on;
And many a form far hence remov'd,
And many a pleasure gone.

Friendships that now in death are hush'd,
And young affection's broken chain,
And hopes that fate too quickly crush'd,
In memory bloom again.

Few watch the fading gleams of day,
But muse on hopes too quickly flown;
Tint after tint they died away,
Till all, at last, were gone.

This is the hour when fancy wreathes
Her spells round joys that could not last,
This is the hour when memory breathes
A sigh to pleasures past.

MISCELLANY.

JUVENILE OFFENDERS.

Report of the Directors of the House for the Employment and Reformation of Juvenile Offenders.

A Committee of this Board was appointed in the early part of last summer, to procure suitable persons for a master and mistress of the House. Advertisements were inserted in the public papers for that purpose; and, from a large number of applicants, Bartholomew Brown, Esq. was selected, who, with his family, took possession of the house on the 24th of August last, and immediately commenced putting the same in order, for the reception of Boys. Domestics, male and female, were procured from the House of Industry.

The Directors then notified the several Courts, that they were prepared to receive such Juvenile Offenders as may be sentenced to the house, under the age of eighteen years; and on the 20th September the first boy was committed; since which time, to the present date, forty-two boys have been committed, by order of the different courts, viz.:

Committed by order of the Municipal Court—for stealing 3; transferred from the house of correction 3. Committed by order of the Police Court—for vagrancy 21; for pilfering 12; for stubbornness and disobedience 3—42.

Of the above, 17 are of Irish parents, 5 of English, 1 of French, 2 of Swedish, 1 of Prussian, 1 from Newfoundland, 1 from Pennsylvania, 1 from New-Hampshire, 13 natives of Massachusetts, principally Bostonians—42. These have been disposed of as follows:—Bound out as a mariner 1, discharged and returned to their parents 3, deserted 8, remaining in the house 30—42.

The Board declined receiving female delinquents into the house, until some experience should be gained with regard to the management of the males: and also to save the expense of warming the west wing of the house during winter; but in the month of March arrangements were made for their reception; and the domestics, male and female, from the House of Industry, were returned to that Institution, they not being proper characters to improve the morals of female offenders. Other suitable persons were employed; and notice was given to the several courts of our readiness to receive female offenders under the age of sixteen years; but as yet, no one has been sentenced to the house.

For a particular description of the character, employment, food, clothing, &c. of the boys, your committee beg leave to refer to extracts from the Master's Report of the 25th April. "From the commencement of the Institution, the employment of the boys has been mental improvement, and various kinds of labor, allowing sufficient time for recreation. In the autumnal season, the following has been the division of time relative to their exercise and manner of living, varying the same through the winter, as was found most requisite and convenient, viz.

At 6 o'clock in the morning the bell rings; quarter past 6, boys rise, make their beds, wash, comb, &c.; half past 6, religious exercises; 7 o'clock, breakfast; 8, school commences; 10, boys go to labor; 12, dinner; 1, P. M. labor; 3, school; 5, recreation; 6, supper; 7, religious exercises; 8, boys retire to bed.

In school hours, they have been instructed in reading, spelling, writing, cyphering, book-keeping, &c. pursuing the method of mutual instruction, as far as could be done consistently and with convenience, being divided into four classes. There are also two general divisions of the whole, with a monitor attached to each, agreeably to the practice in other similar institutions.

"The labor to which they have been put, is that of gathering in the harvest of the city farm; in front of the house and other places, shovelling and wheeling gravel, digging drains, splitting and sawing wood, shovelling snow, working in the house, whenever wanted, &c.; until about the middle of January, when ten were placed in the shoe-maker's shop, and in a few days after, ten more; the remainder were employed, some in various services in and about the house, and others in the wood-house. Those in the shop generally made good progress in the art; and some of them it is thought are capable of making first-rate workmen. Since the first of April they have done very little at the business, having been employed pretty much in digging and covering the drain back of the house, and wheeling gravel upon the road in front.

"The clothing of the inmates is composed of strong and suitable materials, of a uniform color; each having two suits of satinet, one for common use; and the other to be used occasionally.

"Their food has been generally bohea tea with milk and molasses, and bread, for breakfast and supper. For dinner, beef soup twice a week; roasted or baked beef twice a week; boiled salt beef once, beans once, and fish once. Sometimes chopped meat with potatoes and turnips has been given as a substitute for beans or fish; and at all times they have a plenty of bread and potatoes. Their drink at table has been hop beer of their own brewing. The master of the house has ever made it his duty to be present at their meals, to keep order, &c. No boy is allowed to speak to any of his companions at the table; if any thing is wanted, the boy holds up his hand, and he is immediately attended to. Each one has his particular number and place at the table, as well as in school, and is not permitted to take any different seat. They come to their tables and retire from them in perfect order, regularity and silence, and according to their numbers.

"At their sports, an overseer is always near them, to see that no mischief or injury is done. On every Saturday evening, they are washed from head to foot; and constantly attend public worship on the Sabbath, unless illness prevents.

"Finally, the whole concern and course of their mode of living here, is endeavored to be conducted with the strictest order, method and decorum.

"But with such boys who have never been accustomed to any regular mode of living, and whose habitations have been the lurking places of vice and depravity, it requires much labor, patience, care, solicitude, and length of time, to effect even a small degree of progress. It is by reiterated attention and unwearied application, that the highly commendable and praise-worthy purposes of the Institution are to be accomplished. When the boys were first received into the house, they were, almost without exception, habituated to profane, low, and obscene language; frequently in quarrels and fisticuffs with one another. Boisterous, vehement and resentful, even brothers were sometimes found closely clenched together, buffeting each other with all the spite, venom, and rage of tigers. No pains were spared to allay this furious spirit, and to inculcate peace and brotherly love amongst them; to instil into their rude minds the importance of good and virtuous habits, and to excite an honorable ambition among them, raising them above the degraded state to which they have been accustomed.

"The principles of religion and morality were represented to them as indispensable to a life of respectability and usefulness in this world, and to a state of happiness in the world to come.

"These children have generally been obedient and attentive to the rules and regulations of the house. Passion and violence towards each other have generally ceased. Rude and profane language is now seldom heard among them; and there happily appears to be a prevailing disposition to put in exercise kindness and good will. It is thought they have made very considerable progress in the art of writing, and have not been backward in the other branches of school education. In the art of shoemaking, which is the only trade they have been instructed in, it is believed they have done very well, having made one hundred and seventy pairs of shoes, besides mending and closing many others. The establishment of an Institution for the employment and reformation of vagrant and depraved youth, is an object well worthy the attention of an intelligent, moral and religious community. The utility of such an Institution to the city of Boston can scarcely be doubted.

Your Committee fully coincide with the master of the house, as to the utility of the Establishment to the city; and although but few boys have been committed to the house, and the Institution is yet in its infancy, it has had an extensive and salutary influence among the depraved and wicked, in the city; and those parents who suffered or taught their children to beg and pilfer, now find it necessary to keep them from the haunts of vice, and confine them at home, or send them to school; and much less profane and obscene language is heard in our streets, than formerly. And we may indulge the hope, that, while reformation is taking place within the walls, a deep impression will be made on the minds and morals of that part of our community who have allowed their children to go at large without control, and who in many instances have encouraged them in the vices of which they have been guilty.

Your Committee would suggest, with great deference, the expediency of calling the attention of the City Council to the establishing a State Institution for the employment and reformation of juvenile delinquents. There are many and serious objections to the present plan of operations, which would be obviated in a house founded by the Commonwealth. The expenses of the present establishment are too great for the extent of its operations; the salaries for a master, schoolmaster, assistant, and head artizans, are as great for the care and instruction of fifty, as of two hundred children. The present house is very inconvenient for the small number that will generally be retained in it; and the location is too near the city. Parents are continually soliciting permission to visit their children and making application for their discharge; the minds of the boys are thus kept in a continual state of excitement; they are uneasy, restless and discontented, while living in view of their former scenes of amusement, and in constant expectation of being discharged, or on the watch for escape. To make them useful, and to effect reformation, they must be deprived of all hope of escape, and their expectations of a discharge be founded on continued good behavior. It is confidently believed, that parents and guardians, throughout the State, would be more attentive to the habits and morals of the rising generation, were they aware, that the consequences of neglecting their duty, would be, the removal of the children to a distance from their homes, probably for a long term of years.—This early checking of vicious propensities, will, it is trusted, diminish, in a great measure, the number of candidates for the State Prison.

The present establishment is only, as yet, a matter of experiment. To every reflecting mind, its importance must be evident; but its utility would be of much greater consequence to society, could its operations be more extensive.

Boston, April 30, 1827.

THE UNITED STATES AND ENGLAND.

The following passage, shewing the reasons why future hostilities between these countries should be avoided, is extracted from the last number of the Edinburgh Review:—

"Such is war. And such was the issue of this attempt,* the last, we trust, that will ever be made on the territory of the United States with a British force. The writer of the narrative before us, commenting on this enterprise, dwells on the accidental causes of its failure, and generally on the impolicy of warring against America with a handful of British troops. But what would it avail though we were to send 15,000 troops in place of 5000—or 30,000 instead of 10,000? A momentary success is all that we could ever expect; and this, too, only if we contrived to surprise the Americans. But they are now prepared for our reception. We pointed out to them, by our last invasion, the vulnerable points of their coast. These are now covered by fortifications; and we could scarcely even land with safety on any part of the American shore. We marvel much that this judicious officer should recommend another expedition against New Orleans, when he considers by what unlooked-for chance it was that the British even effected a landing. Does he again count on the singular good luck of surprising the American sentinels asleep at their post, or of finding the only point at which a force could land, namely, the Creek de Catiline in a defenceless state? It cannot be concealed, and it ought not to be concealed, that here we have not the least chance of making any impression on America by a land war. Past experience gives us no encouragement to enterprises of this nature; and, it will now be universally admitted, we suppose, that we can never have the least chance of being joined by any part of the population. In the event of a quarrel between the two countries, therefore, we have nothing to look to but a naval war. The two nations would exhaust their blood and treasure in a vain contest for the sovereignty of the seas, and after years of trouble and vexation, they would probably end where they began. Great Britain could scarcely hope, by the mere damage of a naval war, to coerce her proud rival into submission. Her fleets would no doubt occasion serious loss, and a grievous interruption to trade. But these injuries, besides that they would be retaliated, would only tend to exasperate and inflame a high-spirited people to fresh exertions; and thus the war would degenerate into a system of useless vexation, and might be protracted for years, without any ground being laid for peace in the humiliation of either party: And when we contemplate for a moment the misery, loss, and devastation which such a war must produce, is there any event which the friends of freedom and humanity would have reason more deeply to deplore? One of its first consequences would be to annihilate the trade between the two countries, which is of the last importance, not merely to the happiness and comfort, but to the subsistence of thousands. Great Britain and America are now placed exactly in that relation to each other which leads to the largest interchange of produce. To one a growing country, having neither labor nor capital to cultivate her half-desert territory, is abundantly supplied with rude produce, while she is comparatively deficient in the finished manufactures, which are the produce of labor and capital. The other, again, rich in capital, and still more in the art and industry of her numerous artisans, with a well cultivated territory and a crowded population, abounds in the finer manufactures. These being exchanged for the rude produce of the agricultural country, the one is supplied with the fruits of that labor and capital, of which she stands in need, while the other finds a ready outlet for the surplus produce of her improved industry. A war would destroy this most beneficial intercourse, which not only adds to the national wealth, but diffuses happiness and comfort through the remotest districts of both countries. In another view, also, such a war would be a heavy calamity. Great Britain and America hold out, each after its own fashion, a great practical example of the benefits of a free constitution. They may be considered, therefore, as the two standing lights of the political world—the two great bulwarks against the inroads of despotism, backed as it is by the military array of all the great European powers. The voice of freedom may for a time be silenced in Europe, by bayonets and cannon; and there are, in its recent history, some melancholy examples of its being so put down. But in Great Britain and America its sacred banner is still displayed. Those two countries afford an asylum to the persecuted patriot, from whatever land he comes. What a spectacle, then, would a vindictive and sanguinary contest between those two enlightened nations present to the world! How cheering to despotism to see the resources of freedom squandered away in destructive wars; and how discouraging, on the other hand, to the progress of political improvement! It is proper, however, to add, that we have no apprehensions on the subject. The rulers of both countries are far too cautious and moderate in their views, lightly to put to hazard the blessings of peace. Ever since the conclusion of the last war, accordingly, their policy has been, on the whole, most pacific and friendly: and, under its healing influence, past animosities have been gradually dying away in the body of both communities. Situated as they both are, with every great interest inciting them to harmony and peace, we cannot bring ourselves to apprehend that any paltry disputes about boundaries or colonial trade can ever interfere with the good understanding they are so loudly called on to maintain—or that two nations, bound as they are to each other by the peculiar ties of kindred, by similar institutions, laws, manners, and language, can ever deliberately choose to be other than friends.

*On New Orleans.

PERKINS'S NEW STEAM ENGINE.

The London Literary Gazette contains a description of a new engine, brought forward by Mr. Perkins.

"The principle (for which Mr. Perkins formerly procured a patent) of keeping water under a high state of pressure, forms the basis of the new engine. But instead of a generator or boiler, a series of parallel pipes surround the fire, each pipe being capable of being detached or replaced without destroying the arrangement of the others. The pipes are about one inch and a half in diameter and four inches externally, with the view of preserving a certain degree of uniformity in the action of the fire.

"The cylinder is about eight inches in diameter, with a twenty inch stroke; but the piston, instead of working in oil and packing is furnished with an expanding double metal ring, highly polished on the edges, so as to reduce the amount of friction on the face of the cylinder (according to Mr. Perkins) to a mere fraction of what takes place in the ordinary mode of packing.

"The next improvement (and which we consider by far the most important) is that of effecting *nearly a perfect vacuum* at the termination of the stroke. It is not in our power, by words, to give a very accurate idea of the arrangement for this purpose without a drawing for reference; but it is pretty nearly as follows:

"Attached to the bottom of the working cylinder is an enlarged chamber which receives the foot of the piston, and communicates with a large reservoir or eduction pipe, leading through valves into the chimney flue. The eduction pipe having driven the piston down into this chamber, about seven-eighths of its elastic force escapes into the atmosphere, while the remaining seven eighths (or probably one-tenth) is condensed in the ordinary way by a jet of water. By this arrangement Mr. Perkins considers that he obtains as perfect a degree of *vacuum* as in Bolton & Watts' condensing engine, with the advantage of saving the great consumption of water, and the friction of the air pump, in the latter engines. In order to economise the steam, it is also cut off at a quarter stroke, and allowed to operate on the principle of expansion.

"The engine, when exhibited to us, was working under a pressure of about 360 lbs. on an inch, and was estimated by one or two gentlemen present as upwards of fifteen horse power; but the strength of the several parts of the engine is calculated to work with steam at 800 lbs. per inch with perfect safety. In fact, the undue production of steam, and consequent liability to accidental explosion, appears to us to be so effectually guarded against in this engine, as to excite no apprehension whatever on that head. If we have any doubt, it is that the wear and tear of certain parts of the engine must be considerable. The ingenious inventor however states, that the consumption of coals amounts to little more than one-third of the usual quantity for a given quantity of labour; that the weight of the new engines will not exceed one-third that of many low-pressure condensing engines; and the bulk will be also less than one-third. If these calculations be well-founded, (which of course can only be determined by experience) we apprehend the general introduction of this improved engine for steam navigation will follow as a matter of course; the great expence and tonnage of fuel forming the chief obstacles to the employment of steam vessels for long voyages."

READING.

In selecting books for reading, be careful to choose such as furnish the best helps to improvement in morals, literature, arts, and sciences; preferring profit to pleasure, and instruction to amusement. A small portion of time may be devoted to such reading as tends to relax the mind, and to such bodily amusements as serve to invigorate muscular strength and the vital functions. But the greatest part of life is to be employed in useful labors, in various indispensable duties, private, social, and public. Man has but little time to spare for the gratification of the senses and the imagination. I would therefore caution you against the fascination of plays, novels, romances, and that species of descriptive writing which is employed to embellish common objects, without much enlarging the bounds of knowledge, or to paint imaginary scenes which only excite curiosity, and a temporary interest, and then vanish into thin air.

The readers of books may be comprehended in two classes—those who read chiefly for amusement, and those who read for instruction. The first, and far the most numerous class, give their money and their time for private gratification; the second employ both for the acquisition of knowledge which they expect to apply to some useful purpose. The first, gain subjects of conversation and social entertainment; the second, acquire the means of public usefulness and of private elevation of character. The readers of the first class are so numerous, and the thirst for novelty so insatiable, that the country must be deluged with tales and fiction; and if you suffer yourself to be hurried along with the current of popular reading, not only your *time*, but your *mind* will be dissipated; your native faculties, instead of growing into masculine vigor, will languish into imbecility. Bacon and Newton did not read tales and novels; their great minds were nourished with very different aliment.

LIBERAL PREACHER.

THE following gentlemen approve the plan of the work, of which the article given on our first page, is the Prospectus,—and the greater part of them are to be contributors: viz.

Rev. Dr Ripley, of Concord; Rev. Dr Porter, of Roxbury; Rev. Dr Bancroft, of Worcester; Rev. Dr Ware, Professor of Divinity in Harvard University; Rev. Dr Kirkland, President of Harvard University; Rev. Dr Thayer, of Lancaster; Rev. Dr Pierce, of Brookline; Rev. Dr Kendall, of Plymouth; Rev Dr Channing, of Boston; Rev. Dr Flint, of Salem; Rev. Dr Parker, of Portsmouth; Rev. Dr Willard, of Deerfield; Rev. Professor Norton, of Harvard University; Rev. John Brazer, of Salem; Rev. Henry Ware, of Boston; Rev. James Walker, of Charlestown; Rev. F. W. P Greenwood, Rev. J. G. Palfrey, Rev. Jared Sparks, Rev. John Pierpont, of Boston; Rev. Orville Dewey, of New Bedford; Rev. Convers Francis, of Watertown; Rev. E. Q. Sewall, &c. &c.

TERMS.

1. Each Monthly number will contain one Sermon of usual length, or two short Sermons, handsomely printed with a new type, (of which this is a specimen,) on superfine paper.

2. Price, one dollar a year, in *advance*, or one dollar fifty cents, if not paid in six months.

3. For obtaining five subscribers, a copy gratis one year. Such subscribers being responsible.—Or,

4. *Five* or more persons uniting, and forwarding their names to the publisher, *as subscribers, at one time, together with their payments*, may receive the work for the year, at *eighty cents*.

5. All subscribers to be furnished from the commencement.

6. An Index and Title-page, suitable to be bound with the Volume, will accompany the Twelfth Number.

7. All Communications respecting subscriptions, and the pecuniary concerns of the work to be made to the publisher, John Prentiss, Keene, N. H. and Bowles & Dearborn, Boston.

☞Those who may wish to become Agents will receive the usual commissions.

☞If the encouragement confidently expected is realized, a number for June, 1827, will be issued.

☞Gentlemen holding subscription papers are requested to return the names, or the number, (if agents) they will be responsible for, as soon as the 10th of June next.

may 12

RAMMOHUN ROY.

PROPOSALS for publishing by subscription, the writings of Rammohun Roy, of Calcutta, relative to the doctrines of Christianity.

The proposed work will consist of the following articles.

I. "The Precepts of Jesus, a Guide to Peace and Happiness."

II. The *First*, *Second* and *Third* Appeals to the Christian Public, in defence of the Precepts of Jesus, as a guide to peace and happiness,—and in reply to the observations of Rev. Dr Marshman of Serampore.

CONDITIONS.

The work will be published in the Octavo form, on good paper and type, and will probably contain upwards of 600 pages.

It will be furnished to Subscribers, neatly bound in boards, at two dollars and twenty-five cents a copy,—and with an engraved head of RAMMOHUN ROY, at two dollars and fifty cents a copy. It will be put to press as soon as a sufficient number of subscribers is obtained to justify the expense.

RECOMMENDATIONS.

The following testimonies, to the value of the writings of this distinguished man, have been received by the publisher, and will show in what estimation they are held by learned theologians of our own country.

CAMBRIDGE, *February* 14, 1827.

DEAR SIR,—The writings of RAMMOHUN ROY seem to me particularly curious and valuable.—It is a striking phenomenon that so able a defender of Christianity from the charge of teaching any doctrine inconsistent with the unity of God, should have been found in a Brahmin of India. His character, as far as it is known to me from his writings or from any other source, deserves the highest respect. I am glad that you propose re-publishing his third or "Final Appeal," in connexion with his other writings respecting Christianity. I think it, to say the least, not inferior in ability to any of his preceding works.

With great respect and regard, yours,

ANDREWS NORTON,
Professor of Sacred Literature in Har. Univer.

I fully agree with what is expressed above by Professor Norton.

HENRY WARE,
Professor of Theology in Harvard University.

BOSTON, *February* 23d, 1827.

DEAR SIR,—It has given me great pleasure to learn, that you propose to publish the Third, with the First and Second of RAMMOHUN ROY'S Appeals. It is indeed a surprising fact, that a complete American edition of this interesting and valuable work should not yet have been given to the public. I hazard nothing, in saying that RAMMOHUN ROY is one of the most remarkable men of this, or any other age. He has done more to affect, and to reform opinion in Hindostan, than any individual has accomplished in that country through many centuries. This great man has established a Unitarian press in Calcutta. At his own expense he supports a school there for the education of eighty children; and for the support of this school he pays eighteen hundred dollars per annum. He is also about to establish a small college, for the instruction of the higher classes of the Hindoo youth. And with a few of his countrymen, and a small society of European gentlemen, he is giving his time and his wealth, and learning, and personal labors, to the cause of bringing his countrymen to the knowledge of the only true God, and of Jesus Christ whom he has sent. Nothing is now wanting, but a cordial cooperation of the Unitarians of England and of America in aid of this work, with God's blessing, to secure its rapid advancement. I heartily wish you success in your enterprise; and I earnestly hope that, when the writings of this distinguished convert to the faith of Christ shall be extensively, and better known, there will be less reluctance than is now felt among us, to contribute liberally for the maintenance of a Unitarian mission in Bengal.

Yours, very truly,

JOSEPH TUCKERMAN.

THIS DAY PUBLISHED

BY N. S. SIMPKINS & Co., Court Street, the *CHRISTIAN VISITANT*; or *RELIGIOUS MISCELLANY*. No. 3—for May and June.

CONTENTS.

Religion; Summer; Solitude; A Sermon on Spiritual Influence, Part 2; Mariners; Sailors and Tracts; Worship at Sea; Letter of Dr. Johnson, on his Wife's Death; Religion Internal; Why are not the Means of Religion more efficient?

Juvenile Department. Biographical Sketch.

Poetry. To an Absent Friend; God in every Thing.

Miscellaneous. Communion with God; Extracts from Cecil; Extracts.

Intelligence. Missions; Convention Sermon: Society for the Suppression of Intemperance; the American Unitarian Association. June 16

LITERARY GAZETTE.

THIS day published by BOWLES & DEARBORN, Boston, and G. & C. CARVILL, New-York, THE UNITED STATES REVIEW AND LITERARY GAZETTE, No. 9, for June, 1827.

CONTENTS.

REVIEW. Hedge's Edition of Brown's Philosophy of the Human Mind; Palfrey's Discourses on Intemperance; Fowle's English Grammar.

MISCELLANY. The Elopement.

ORIGINAL POETRY. Is this a time to be cloudy and sad; Passage of the Red Sea; Sonnets—to a Western Mound; Spring Breezes.

CRITICAL NOTICES. Sherman's New System of Grammar; Vivian Grey; Hodge's Biblical Repertory; Angell on the Rule of Adverse Enjoyment; Laws of Brown University; Metcalf's Edition of Starkie on Evidence; Del Mar's Spanish Grammar; The Tor Hill.

INTELLIGENCE. Mexican Manuscript; Bell of Notre Dame; Education in Russia; Silk Trade at Taunton, England; The Bat; Animal Bodies preserved from Putrefaction; Calisthenic Exercises; German Universities; Magnetic Equator; Aerial Phenomenon at the top of the Pic du Midi; Power of the Sun's Rays; Lamps without Wicks.

List of New Publications. Literary Advertiser.

June 16.

MR. DEWEY'S DISCOURSES.

JUST published, at this office, "Two Discourses, designed to illustrate, in some particulars, the original use of the Epistles of the New Testament, compared with their use and application at the present day. By Rev. Orville Dewey, Pastor of the First Congregational Church in New Bedford." For sale also by J. R. Buffum, Salem, and by B. Bates, New-York.

may 19

THE CORONATION OF NAPOLEON.

PAINTED by the celebrated DAVID, is now open to the public, in the spacious Hall over the New Market.

The Picture is 32 feet long by 22 high, and occupied the artist 14 years to paint it.

Admittance 25 cents—a description of the Picture, price twelve and a half cents, to be had at the door.

Hours of exhibition from 8 A. M. till 9 P. M.

April 28, 1827.

CHRISTIAN REGISTER:

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